The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Continued from our last.*)

June 30th.—At half-past five o'clock the barometer stood at 23·969, attached thermometer 49 deg., detached thermometer 46 deg. The morning is calm and clear. Travelled 8 miles from our morning's encampment, and arrived at Green River ferry. Green River is very high, there being in the channel from 12 to 15 feet of water; the width of the water is about 180 yards, with a very rapid current. We made two rafts, each rigged with oars and rudder, and succeeded in getting all our wagons over in safety, without taking out any of their contents. We caused our animals to swim over. There is considerable cotton wood upon this river, and good grass in some places; musquitoes are in great abundance and very troublesome during the day, the nights being generally too cold for them. This afternoon, towards sundown, Mr. Samuel Brannan arrived in camp from the Bay of St. Francisco on the Pacific: he was the gentleman whom we appointed in the city of New York to take charge of a company of our church, consisting of 200 or 300 persons, and conduct them by ship to Upper California by the way of Cape Horn. The ship sailed from New York in the winter of 1846, and they landed in California in the autumn of the same year. Since that Brother Brannan had for most of the time been engaged in locating a colony of the Saints on the San Joaquin river; and having brought a good printing press with him, he published a paper called the "California Star," 16 Nos. of which he had issued and brought with him to our camp. He left the Bay of St. Francisco, expressly to meet us, on the 4th of April last, accompanied by only two persons; and, having at this early season of the year braved the dangers of the deep snows upon the mountains, and the wild and savage tribes of Indians that roam over these terrific regions, he arrived in safety at our camp; having also passed directly over the camping ground where about 40 or 50 California emigrants had perished, and been eaten up by their fellow-sufferers only a few days before. Their skulls, bones, and carcases lay strewed in every direction. He also met the hindmost of one of these unfortunate creatures making his way in to the settlements. He was a German, and had lived upon human flesh for several weeks.

July 2nd.—At Green River ferry, right bank, at half-past six o'clock, the barometer stood at 24·009, attached thermometer 56 deg., detached thermometer 53 deg. By a meridian altitude of the sun, the latitude is 41 deg. 52 min. 37 sec.

July 3rd.—All things being in readiness we resumed our journey in the afternoon, and travelled 3 miles, and encamped upon the right bank of Green River. Grass good; musquitoes in dense swarms; the soil barren and sandy, except in places near the river.

July 4th.—Sunday. The camp having been called together last evening, all who were desirous to return and meet their families, who they expected were in our next emigration camp, supposed to be some 400 or 500 miles in our rear, had the privilege of so doing. Five volunteered to return. This morning they started, taking with them instructions to the Saints whom they should meet, and also a short synopsis from some of our journals as a reference, containing the distances, good camping places, &c.; and if they should meet the detachment from the Mormon battalion, under Captain Brown, one was counselled to return as a guide to the detachment, if desired. The camp met for public worship under the presidency of the bishops, some of the Twelve having returned as far as the ferry with the brethren who returned to meet their families. In the afternoon 13 soldiers, all belonging to the church, came into the camp, accompanied by those of the Twelve that went back to the ferry, where they were met. These 13 had been detached by Captain Brown to go in advance of the main body, in order to obtain some horses that had been stolen from them while at Pueblo. The thieves they had learned were at Bridger's trading post, on Muddy Fork, a few miles south-west from this. These brethren, when they came into the camp, were greeted with three hvarty cheers.

July 5th.—The morning is calm and clear. We left our camping ground, and travelled 3½ miles, following the right bank of Green River. We here came to a short halt and watered our animals, and again started, leaving Green River, and gradually ascended the bluffs, and continued over a gently undulating sandy plain, destitute of grass and water for 16½ miles, when we gradually descended upon the left bank of Black's Fork. This stream is about 70 feet wide, swift current, and its waters somewhat roily. The most of the mountain streams of any size have at this stage of water a muddy appearance, although when low they are represented to be very clear. We encamped for the night on the left bank of Black's Fork; grass not very good, and no timber. Several of the camp have for a few days been slightly afflicted with fever, probably occasioned by the suffocating clouds of dust which rise from the sandy road, and envelope the whole camp when in motion, and also by the sudden changes of temperature; for during the day it is exceedingly warm, while the snowy mountains which surround us on all sides, render the air cold and uncomfortable during the absence of the sun.

July 6th.—At half-past six this morning the barometer stood at 23·859, attached thermometer 53 deg., detached thermometer 52 deg. The morning is calm and very pleasant. We travelled 3¾ miles, and forded Ham's Fork, which is now about 35 or 40 feet wide, and about 2 feet deep. In 1½ miles we came to Black's Fork ford, which is about 2½ feet deep in the channel. We proceeded on about 13 miles, and re-crossed Black's Fork, the depth about the same as below. We camped upon the left bank. The grass was good; some dense clusters of willow, and four or five cotton wood trees near camp. Around our encampment we noticed considerable quantities of flax. A number of fish, (by some called salmon-trout,) weighing from 1 to 10 pounds, have been caught with the hook in the different streams on this side of the South Pass.

July 7th.—This forenoon I came on in advance of the camp for the purpose of taking some observations. Two and a-half miles brought me to the ford of Black's Fork; water about 3 feet deep. Two and three quarter miles further I crossed a branch on the right bank of Black's Fork, about 35 feet wide, and 1½ feet deep. Eleven and a quarter miles from this I arrived upon the right bank of Black's Fork. Nine Indian lodges stood a few rods distant, occupied by the families of the trappers and hunters, who have taken squaws for wives. Some few half-breed children were seen playing about their lodges. Bridger's trading post is situated half a mile due west of these lodges on an island. The main camp having arrived, we passed over four branches of Black's Fork, without any road but a foot-path. Three quarters of a mile brought us to the door of Bridger's. We here turned to the south, and crossing three more branches camped within half a mile of the post. Black's Fork is here broken up into quite a number of rapid streams, forming a number of islands, all containing 700 or 800 acres of most excellent grass, with considerable timber, principally cotton wood and willow. Bridger's post consists of two adjoining log-houses, dirt roofs, and a small picket yard of logs set in the

ground, and about 8 feet high. The number of men, squaws, and half-breed children, in these houses and lodges, may be about 50 or 60. I took some astronomical observations, which gave for the latitude of the post 41 deg. 19 min. 13 sec. By a mean of two barometrical observations, taken on the 7th and 8th, the calculated height above the level of the sea was 6665 feet. The distance from the South Pass is 109½ miles. Musquitoes very numerous and troublesome.

July 8th.—The morning is cold. Ice was formed during the night, which, however, was soon melted by the rising sun, the thermometer standing at nine o'clock at 66 degrees, with a brisk wind from the south-west. Several large speckled trout were caught with the hook this morning. Our blacksmiths are busily engaged in setting wagon tires, shoeing horses, &c., and preparing for a rough mountainous road, in a south-west direction towards the Salt Lake.

July 9th.—Mr. S. Brannan and some few others returned towards the South Pass, to meet the main detachment of the battalion. We again resumed our journey, taking Mr. Hasting's new route to the Bay of St. Francisco: this route is but dimly seen, as only a few wagons passed over it last season. We continued gradually to ascend, and in 6¼ miles came to a small brook, formed by a spring and melting snow, which lay in places upon its banks. In about ¾ of a mile crossed this brook, and ascended a long steep hill for about ½ a mile, at the top of which I obtained the latitude, which was 41 deg. 16 min. 11 sec., after which our road led across a comparatively level table land for 2 or 3 miles. We then descended 150 or 200 feet down a very steep hill. We travelled 5½ miles from the station where I took the latitude, descending 400 or 500 feet, and crossed a stream about 15 feet wide and 1½ feet deep,—very clear water: this is said to be a branch of Muddy Fork. Some few willows upon its bank. We encamped on the left bank for the night, it being 13 miles from Bridger's. The grass is good; there is a quantity of large grass, which very much resembles wheat, having heads and nearly as tall—our animals are very fond of it. We discovered, now and then, a little of this kind of grass on the Sweet Water, but as we continue our journey it increases in quantity. There is another species of fine tender grass, which the animals are also extremely fond of. We saw to day considerable cedar upon the hills, on each side of our road; it is low and scrubby. No game to be seen. A short distance from where we encamped, we saw an abundance of fine grit sandstone, of very excellent quality for grindstones.

July 10th.—We commenced gradually to ascend, passing a small spring which we called Red Mineral Spring, from the extreme redness of the soil out of which it issued; its taste was very disagreeable, and no doubt poisonous, on account of the great per centage of copperas which it contained; from the taste, I should judge that it also contains considerable alum. After a journey of 5 miles we attained the summit of a ridge between two branches of Muddy Fork. The barometric height above the sea, was 7315 feet. From this summit we commenced descending for about one mile, and came upon a small level valley, from 30 to 50 rods wide: there was some water in places in this valley, proceeding principally from mineral springs. From the ridge we had descended 300 or 400 feet, we followed up this valley to the south-west, and halted for noon 3 miles from the last named ridge, latitude 41 deg. 14 min. 21 sec. We continued on for 5 miles, our road ascending gradually for a while, and then quite abruptly, until we attained the summit of the dividing ridge between the waters of the Gulf of California and those of the Great Salt Lake, or the branches of Muddy Fork on the east and Bear River on the west. The barometric elevation of this ridge above the sea is 7700 feet, being 615 feet higher than the South Pass at the head of the Sweet Water. From this summit we commenced descending very abruptly at first, and then more gradually. We continued down this narrow valley in a south-westerly direction for about four miles; no running water, but some standing in pools; the grass was good. From this ravine we crossed a slight elevation on the left, and descended gradually upon a small tributary to Bear River; here we encamped for the night. About 25 rods south of this stream, coming out of the bluffs on the left bank, is a most excellent cold spring of pure water; good grass. Some few willow, with the wild sage, was our fuel as usual. On the side of the hills to the north-west, about 100 rods, are some few cedars. We are now 5 miles from the summit of the last dividing ridge. We travelled 18 miles to-day. Just before our encampment, as I was wandering

alone upon one of the hills, examining the various geological formations, I discovered a smoke some two miles from our encampment, which I expected arose from some small Indian encampment. I informed some of our men and they immediately went to discover who they were; they found them to be a small party from the Bay of St. Francisco, on their way home to the States. They were accompanied by Mr. Miles Goodyear, a mountaineer, as far as this point, where Mr. Goodyear learning from us that the Oregon emigration was earlier than usual, and that they, instead of coming by way of Bridger's had taken a more northern route, concluded to go down Bear River, and intersect them for the purpose of trade.

July 11th.—Sunday. Mr. Craig and three others proceeded on their journey for the States. Mr. Goodyear and two Indians went down Bear River. The morning is clear, calm, and pleasant, although it was cold during the night, forming considerable ice. About 1½ miles south we discovered a mineral tar spring, and a few rods to the north-east some sulphur springs. At this point the roads fork, a few wagon tracks bearing off to the south, while a few others bore down the small creek on which we were encamped.

July 12th.—This morning we resumed our journey, taking the right hand fork of the road down the creek, which is represented as being the nearest, and 1¾ miles brought us to Bear River ford. The river here is about 60 feet wide, 2½ feet deep: a very rapid current, and the bottom completely covered with rounded boulders, some of which were about as large as a human head. The height above the sea is 6836 feet. Some speckled trout were caught in the stream this morning. The road again forks at this place. We took the right hand, which bore a few degrees south of west. For about 2 miles our road gradually ascended, and crossing a ridge we commenced descending, following down for several miles a ravine in which there was little water. Plenty of grass, of an excellent quality, is found in almost every direction. The country is very broken, with high hills and vallies, with no timber excepting scrubby cedar upon their sides. Antelope again appear in great abundance, but rather wild: some 10 or 12 were brought in by our hunters in the course of the day. The road is exceedingly difficult to find, excepting in places where the grass has not completely obscured it. We halted for noon a little east of a pudding stone formation. This ledge is on the right of the road, which passes along at its base. The rocks are from 100 to 200 feet in height, and rise up in a perpendicular and shelving form, being broken or worked out into many curious forms by the rains. Some quite large boulders were cemented in this rock. Mr. B. Young, being sick, concluded to stop a few hours and rest; several wagons stopped with him for company, the rest being requested to move on. We continued down the ravine but a short distance, where it empties its waters into a small tributary of Bear River, which we crossed and again began to ascend for some distance, when we crossed another ridge and descended rather abruptly at first but afterwards more gradually into another ravine, at the head of which was a good spring of cold water. We continued descending this ravine until towards evening, when we encamped at the foot of a ledge of rocks on the right. Here is the mouth of a curious cave in the centre of a coarse sandstone fronting to the south, and a little inclined from the perpendicular. The opening resembles very much the doors attached to an out-door cellar, being about 8 feet high and 12 or 14 feet wide. We called it Reddin's Cave, a man by that name being one of the first in our company who visited it. We went into this cave about 30 feet, where the entrance becoming quite small, we did not feel disposed to penetrate it any further. On the under side of the roof were several swallows' nests. Mr. Young did not overtake us to-night.

July 13th.—Early this morning we despatched two messengers back to meet Mr. Young, being unwilling to move any farther until he should come up. The barometer here indicates quite a fall since leaving Bear River, the mercury standing, at half-past six, a. m., at 24·005, attached thermometer 62 deg., detached thermometer 60·5 deg. The morning is calm and clear. The two messengers returned, and Mr. H. C Kimball with them. They reported Mr. Young as getting better, but that he did not think of moving to-day. Those of the Twelve present directed me to take 23 wagons and 42 men, and proceed on the journey, and endeavour to find Mr. Reid's route across the mountains, for we had been informed that it would

be impracticable to pass through the kanyon on account of the depth and rapidity of the water. About 3 p.m. we started, and proceeded down Red Fork about 8¾ miles and encamped. At present there is not much water in this fork thus far. The height of our encampment above the sea is 6070 feet.

July 14th.—We resumed our journey. Travelled about 6¾ miles, and halted for noon, latitude 41 deg. 1 min. 47 sec. In the afternoon travelled about 6¼ miles further, which brought us to the junction of Red and Weber's Forks. Our journey down Red Fork has truly been very interesting and exceedingly picturesque. We have been shut up in a narrow valley from 10 to 20 rods wide, while upon each side the hills rise very abruptly from 800 to 1200 feet, and the most of the distance we have been walled in by vertical and overhanging precipices of red pudding-stone, and also red sand-stone, dipping to the north-west in an angle of about 20 deg., (the valley of the Red Fork being about south-west.) These rocks were worked into many curious shapes, probably by the rains. The country here is very mountainous in every direction. Red Fork, towards the mouth, is a small stream about 8 feet across: it puts into Weber's Fork from the right bank. Weber's Fork is here about 70 feet wide, from 2 to 3 feet deep; a rapid current, stony bottom, consisting of boulders: water very clear; its course bearing west-north-west. Height of the junction above the sea 5301 feet. The road has been quite rough, crossing and re-crossing the stream a great number of times. There is some willow and aspen in the valley and upon the side hills, and some scrubby cedar upon the hills and rocks as usual.

July 15th.—We resumed our journey down Weber's Fork, crossing on to the left bank. Travelled about 6 miles, and encamped about one mile above the kanyon, which at the entrance is impassable for wagons. The road, crossing the river to the right bank, makes a circuit of about 2 miles, and enters the kanyon at the junction of a stream putting in from the right bank, about one-third as large as Weber's Fork. I rode on horseback, in company with Mr. Brown, about 5 miles down from our encampment, and being convinced that this was the 10 mile kanyon which had been spoken of, we returned to camp. In the meantime Mr. Markham, with one or two others, had gone up the river on the right bank, in search of Reid's trail across the mountains, leading down to the south-eastern shores of the Salt Lake. Mr. Brown and I also went in search, travelling along the bluffs on the south. We soon struck the trail, although so dimly seen that it only now and then could be discerned; only a few wagons having passed here one year ago, and the grass having grown up, leaving scarcely a trace. I followed this trail about 6 miles up a ravine, to where it attained the dividing ridge leading down into another ravine, in a southerly direction, and returned again into camp. There is some cotton-wood timber fringing the shores of Weber's Fork, and also thick clusters of willows, making very close thickets for bears, which, from their large tracks and the large holes they have made in digging for roots, must be very numerous.

July 16th.—At half-past four o'clock this morning we were visited by a thunder-shower: nearly rain sufficient to lay the dust, which is rather more than usually falls in the showers which have been frequent for a few days past. At half-past five o'clock the barometer stood at 24·779, attached thermometer 53 deg., detached thermometer 52 deg. Calm, and still partially cloudy. We concluded to send Mr. Rockwell back, to report to the other portion of the pioneers that we had found the new route, &c., which we had anticipated would be troublesome to find. We resumed our journey up a small stream on Reid's route, sending in advance of the wagons a small company of about a dozen with spades, axes, &c., to make the road passable, which required considerable labour. We travelled about 6 miles, and, crossing the ridge, began to descend another ravine. Travelled down about 2½ miles, which took about 4 hour's labour, and encamped for the night. Plenty of grass and water; some antelope; small willows in abundance. After we had encamped Mr. Newman and myself walked down the ravine to examine the road. We found that Mr. Reid's company last season had spent several hour's labour in spading, &c., but finding it almost impracticable for wagons, they had turned up a ravine, at the mouth of which we had encamped, and taken a little more circuitous route over the hills.

July 17th.—A severe frost during the night. Early this morning I started out alone, and on foot, to examine the country back, to see if there was not a more practicable route for the companies in the rear than the one we had come. I was soon satisfied that we had taken the best and only practicable route. Met a large grey wolf about 4 rods from me. I returned to camp and counselled the company not to go any farther until they had spent several hour's labour on the road over which we passed yesterday afternoon; and all who were able to work laboured about two-thirds of the day upon the same; and, leaving orders for the camp towards night to move on, Mr. Brown and myself rode on to explore. About 3¾ miles brought us down upon the right bank of the creek, which was about 20 feet wide; swift current. This creek passes through a kanyon about 40 rods below, where it is for a few rods shut up by perpendicular and overhanging walls, being a break in a mountain, which rises several hundred feet upon each side. The creek plunges underneath a large rock which lays in its bed, near the foot of the kanyon, blockading the same, and making it wholly impassable for wagons or teams. We followed the dimly traced wagon tracks up this stream for 8 miles, crossing the same 13 times. The bottoms of this creek are thickly covered with willows, from 5 to 15 rods wide, making an immense labour in cutting a road through for the emigrants last season. We still found the road almost impassable, and requiring much labour. The mountains upon each side rise abruptly from 600 to 3000 feet above the bed of the stream. Leaving our horses at the foot, we ascended to the summit of one which appeared to be about 2000 feet high. We had a prospect limited in most directions by still higher peaks: the country exhibited a broken succession of hills piled on hills, and mountains on mountains, in every direction. We returned and met our camp about 4½ miles from where they were encamped in the morning. They were encamped about 2 miles above the kanyon, on the left bank of Kanyon Creek. At this place there is a small rivulet which runs down from the mountains: the water pure and cold.

(To be Continued.)

EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL, FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

(Continued from our last.)

But the work did not stop there, for we find that in 1839, large churches had been established in Yorkshire, Lancashire, Staffordshire, Cheshire, Worcestershire, Glocestershire, Herefordshire, and the city of London. Also in Edinburgh and Glasgow, and some other of the principal towns of Scotland; also in several parts of Ireland. Elder Woodruff, speaking of the success of the gospel in Staffordshire, that year, says, "I preached there for the first time, on the fifth of April; on the sixth, I again preached, and baptized six, four of whom were ministers. I then continued to baptize daily; and as a proof of the speedy and rapid work which broke out on every hand, I have only to mention, that I preached one month and five days, and baptized forty ministers of different denominations, 160 members, and opened forty preaching places." A similar success attended the work in other parts, so that at a conference held in Manchester, in 1840, three years from its first introduction into Britain, the church numbered 3,626 members, 383 office bearers, making in all 4,019 Saints. See "Journal."

I shall only advert to another instance of later date, to show that the rapid progress of the gospel was not confined to its first introduction into England. Elder Jones went to preach in Wales in the summer of 1845. (See MILLENNIAL STAR, vol. v. page 173.) His conference consisted, at his commencement, of himself and wife, two individuals; but at a conference, held December 31, 1849, the statistics showed an organization of fifty-five churches, with a priesthood of 156 elders, 180 priests, 147 teachers, and 67 deacons,—3,603 members. Baptized during the past year, 1,939, making an average of about 1,000 a year, from his first commence-

ment with himself and wife, and brighter prospects for the future. (See MILLENNIAL STAR, vol. xi. page 38.) The gospel first came to Scotland in the years 1839 and 1840, through the instrumentality of elders Orson Pratt, Mulliner, and Wright. By reason of the peculiar prejudices of the Scotch, and their tenacious adherence to existing systems, particularly in matters of religion, they met with very strong opposition; yet prejudice was forced to give way before the power of truth, and now there are about 3,500 Saints in Scotland alone; and upwards of 30,000 in the island of Britain, in the short space of twelve years.

These are but samples, out of a stock equally good, of the rapid progress of the gospel in the latter-days. And looking at what has been done as our guide to what will be done, what a glorious scene presents itself before our vision. Let us cast our eyes over the vast extent of the earth's territory, already blessed with the sound of the gospel. It has penetrated several nations between this and Jerusalem, and into the holy city itself. There is scarcely a nation in Europe but has heard the sound. It has been widely proclaimed in the New World,—a stupendou- undertaking of itself. Australia also, and the East Indies have received a first visis tation. And in the Society Islands, notwithstanding the bitter opposition of long settled christian missionaries, over 1,200 have embraced its divine precepts. With these facts before our eyes, what are we to anticipate as the fruits of the next nineteen years?

I shall now close this part of my subject, by remarking that the Latter-day Gospel has made such remarkable progress, as to indicate, even in this stage of my arguments, something more peculiar than has ever attended the natural progresso. any system not of the ordinary kind, but claiming a divine origin, without any adventitious aid.

But, as I remarked at the commencement, the rapid progress of the gospel, taken by itself alone, cannot be taken as proof of its divine origin. This will appear more clearly when we proceed, as we shall now do, to take into account, the means by, and the circumstances under which the rapid progress of the gospel was effected.

Before entering upon a separate consideration of the circumstances in which the gospel spread with such rapidity, I may remark in general, from what I know of the constitution of christian society, compared with the Latter-day Gospel, and the means and instruments made use of for its diffusion, that there never was a system of religion presented to mankind under more disadvantageous circumstances, or less likely beforehand to obtain success. Whether we regard the nature of its doctrines, the heaven-born purity of its precepts, the character and fate of its earthly founders, or the instruments made use of to promulgate it. When we consider these circumstances, apart from promised aid from on high, we are led to exclaim, "who shall believe our report?" "who shall receive this system?" It is in the earth, as a tender plant, and as a root out of the dry ground; to mankind it can have no form or comliness; and when they shall see it, there is no beauty that they should desire it; nay, more, it is invested with a repulsive aspect, and many of its features are hateful to sectarianism. But yet, the tender plant is rapidly becoming a great tree, and over-shadowing the whole earth, and diffusing gladness and healing through the nations; and ere long, all kingdoms and nations shall seek shelter in its boughs, and under its shadow. Whence, then, is this? Is it not the Lord's doing, and marvellous in our eyes.

To enter upon this subject with fairness to the argument, we must view this gospel as having to commence in the heart of one man; its adversary, in one shape or another, being already long and firmly established in the heart of every human being upon the face of the whole earth. And we must view it, at the moment of its birth, announcing itself without concealment and without compromise, as the enemy of all the religions that then existed in the world. On the one hand, you have nothing whatever but the religion itself, and its founder. But we find him boldly declaring that God spake to the world through him; that the hour of God's judgments was at hand; and that all other systems would crumble into dust before this one, and it alone should stand for ever. "He that believeth and is baptized shall be saved; and he that believeth not, shall be damned, and these signs shall follow them that believe." His followers did the same, declaring that they were of God, and the whole world lay in wickedness. And so inflexible have they

been in the propagation of these principles even to death and bonds, that the sectarian world have looked upon them as madmen, or something worse.

Here then, we have Latter-day Saintism deliberately committed, unaided, and alone, an open and avowed enemy to all the unrighteousness, customs, habits, opinions, and hostile passions of the world. In short, against all the power, prejudice, interest, and consequent hatred of the earth. And one of two conclusions must follow, either that its founder, and those he sent forth as sheep among wolves, were mad, as the world affirmed, or else they were conscious they had the power of God on their side. That it was not madness, the result has proved. That they were conscious they had the truth and the power of God on their side, they constantly testify. They were earthen vessels, chosen expressly for this purpose, that the excellency of the power might be of God, and not of man. Let us see how facts bear out this statement, and what there was in the means and instruments, viewed as merely human, that gave them such a mighty advantage over the religions of the nineteenth century.

Some of the leading characteristics of the Latter-day Gospel were as follows: It declared all the earth, Christian, Jew, Heathen, and Pagan, to be living in wickedness, unbelief, and without a knowledge of God. It declared that the religion of Jesus established upon the earth in the days of the primitive apostles, had been long perverted into human institutions, without either the form or power, and consequently were not acknowledged of God. It declared, that all those calling themselves christians in the nineteenth century, were nothing less than idolaters, and living under a broken covenant. It declared that God had now spoken from the heavens, and given a commission to man to go forth and usher in the dispensation of the fulness of times, by opening the kingdom of God to Gentile and Jew. It declared, that all who would not humble themselves, and go forth and be baptized for a remission of their sins, and have the imposition of hands for the reception of the Holy Ghost, by those whom God had called, would never enter into the kingdom of God, or be saved with an everlasting salvation. It declared, that all who were without prophets and apostles—the spirit of inspiration and immediate revelation from God, together with the Holy Ghost, which would enable men to dream dreams, see visions, and prophesy; speak in unknown tongues, and work miracles; were not yet fellow citizens with the Saints, or of the household of God. It declared, that this was the stone cut out of the mountain without hands, spoken of by Daniel and the prophets, and that it would roll on until every hostile power upon the earth had fallen before it, and it had become a great kingdom and filled the whole earth. Let us here pause, and enquire: Was there anything in all this, to pamper the prejudices of the public mind, and thereby gain the applause of the world? On the contrary; it is obvious, that had the inhabitants of some other world laid their heads together, to concoct such a story to palm upon this world, as would stir up the bitterest spirit of hatred and persecution, they could not have hit upon one more effectual than the principles embodied in the Latter-day Gospel.

We accordingly find that the gospel met with the opposition and contempt naturally to be expected. No sooner was its first proclamation made, than both earth and hell were in a stew to find adequate means to put a stop to such a work; all manner of lies and slanderous reports were put in circulation to the prejudice of those who obeyed it, every where. The whole artillery of the learned world was put in requisition to bolster up such lies and slanders, and men were warned, both from pulpit and press, to beware of the impostors. The servants of the Lord knew and felt they were so treated; but still they preached and still they determined to know, and to glory in nothing else. Why this, if they were impostors, they must have yielded to the contempt it called forth. But no, they preached it, and succeeded. And yet Jew and Gentile hated it. What could carry it above that hatred but the power of God? For as was to be expected from a religion of this description, making such pretensions, and with a world hostile and already entrenched in power, it met with most formidable opposition and violent persecution from all ranks, orders, classes, and individuals whose interests were endangered or craft disturbed. From governors, rulers, inferior magistrates; from priests and the whole train of idolatrous worshippers; from a lawless rabble multitude, the victim and sport of every passion and prejudice; the ready instruments of party violence; the easy dupes of designing men,

and the tumultuous and eager executioners of wrath, against those who had become the object of their hatred. That the Latter-day Saints have suffered horrible persecutions is a fact not to be denied, after all the publications upon the subject, and the thousands of living witnesses who at this moment attest its truth, and mourn over their martyred relatives.

As an outline of what is contained in our records upon this subject, we may notice, that no sooner were a few thousands of the Saints settled on the western frontiers of Missouri, having provided themselves with comfortable, and many of them with large, possessions, and having by industry greatly improved their estates, and were beginning to enjoy something like real comfort, than the storm that had been brewing against them in the hearts of their enemies broke out with uncontrollable force; and large bodies of christians, armed with the powers of mobocracy, and headed by their ministers, with the bible in one hand and the sword in the other, endeavoured to annihilate the poor, peaceful, unoffending Latter-day Saints; and in the most savage, barbarous manner did they drive them from their lands and possessions in the midst of a severe North American winter, burning their dwelling houses and other buildings, murdering them and their families, first ravishing and afterwards murdering their wives and daughters. In one case nineteen of them had hid themselves in an old smithy, but their ruthless pursuers found them out and butchered them to a man; and just when about to leave, thinking that the work of slaughter was done in this place, one of them discovered a little boy hid behind the bellows; him they dragged forth, and while his little eyes and hands were raised to heaven in earnest entreaty that these christian savages might have mercy upon him, one of them, in whose heart the last spark of humanity was not wholly extinguished, ventured to plead for the life of the little boy; but the ready reply of one and all was, "Away with him; d—n him, if he lives he'll be a Mormon like his father," and a ball from a gun quickly scattered his brains upon the floor.

My heart sickens, and the blood freezes in my veins while I write, and while I contemplate the worse than savage atrocities inflicted upon the most law-abiding, peaceful, unoffending people that ever graced the footstool of God. Yes,—they drove them from their homes, their lands, and their possessions. Stript, wounded, and beaten, they were compelled to flee from all they had in or of the world, in the midst of a very rigorous winter. It would have sickened the heart of the wildest savage of the forest to see their young infants, their old men and women, their sick and infirm, with many of their women suffering from the pangs of child-birth, many of them too premature to look, or even hope, for their recovery, lying scattered here and there across the bare prairies, without the slightest covering to shelter them from the pitiless pelting storm, or the bitter frost and snow; so that many more were they who fell martyrs to the inclemency of winter, than they who perished by the sword, and much more bitter and torturing to the feelings was their fate.

It will not be expected that I could write one-thousandth part of the sufferings of the Saints at the period alluded to, neither is it my present intention so to do; suffice it to say, that the readiest pen, or the most eloquent tongue, would come far short of the reality. To know would be to have felt; and even then the knowledge would be all your own—you could not communicate it to another.

But the question now is, did these cruelties destroy the work of God? No,—so far from destroying, it did not as much as retard it a single moment. Nay, it went on with accelerated speed; and at the very moment the Saints were being butchered for the testimony of Jesus and the word of God, that testimony was boldly and undauntedly borne throughout all parts of the land. Is it possible to look upon facts like these, and still hold the idea that these poor persecuted people were impostors, or under a delusion? Reasoning from such a state of things, and the results flowing from it, we cannot, as reasonable beings, hold the idea a single moment. They must either have obtained a knowledge of that God whom to know is life eternal, and which served to support their sinking spirits, and bear them up under all they were called upon to suffer, or they must have given way to the popular wrath, and thrown up their imposture as a thing altogether unfit to succeed in the world.

(To be Continued.)

The Latter-day Saints' Millennial Star.

JUNE 1, 1850.

THE INCREASED ISSUE OF THE STAR DEFERRED UNTIL THE 13TH NUMBER.—We have concluded to defer the commencement of the increased issue until the 13th Number, or 1st of July, for the following reasons:

First. In consequence of the great amount of important information received from the valley of the Salt Lake, which we were anxious to lay before the Saints as speedily as possible, we were obliged to defer the publication of several articles upon doctrine, that were already in type; consequently, the present number, and the next, will mostly be filled with articles continued from our last. The interesting extracts from the private journal of Elder Orson Pratt, will also be closed in the next number. It is highly important that the first number of the increased issue should be free from all *continued* matter, as several thousand persons will begin their subscription for the STAR with that number.

Second. The 13th number will begin the remaining half of the 12th volume, and will contain the half yearly report of all the conferences in the British Isles.

THE HALF YEARLY CONFERENCE REPORT.—We again request the Presidents and Secretaries of the various conferences not to fail in having their half yearly reports for the six months, ending the first day of June, at this office, by the 10th of June, *at the latest.* Who will be behind hand?

The Presidents of conferences are especially requested to write often to this office, relative to the prosperity of the word of God in their various fields of labour; and if they feel disposed to do so, they can record the various measures they, in their wisdom, have deemed necessary to adopt for the more rapid spread of truth. We shall take pleasure in publishing such letters from time to time, that all may be mutually edified and instructed.

At the time of President Pratt's departure for America, there was about £800 due this office by the various conferences. Since his departure, the debts have increased to near £1,200. If things go on as they have done of late, there will be £2,000 outstanding, by the time he returns. Do the conferences think the office can sustain itself at this rate? We call upon the presidents of conferences to see that the sub-agents do not sell books and STARS on credit, and that they are prompt in their remittances to the general agents; and that the general agents are equally prompt in their remittances to this office.

AN EXTRACT FROM A SERMON DELIVERED BY ELDER JAMES M'NAUGHTON.

SUBJECT, "THE THIEF ON THE CROSS."

(Concluded from our last.)

Let me ask you what is the object of all punishment? Now, for once, let us all exercise our reasoning powers—let us not be afraid of exercising the reflective faculties with which we are endowed. What is the end or object desired to be accomplished by the infliction of punishment? I answer it is reformation. Is it not with this incentive that the parent applies the rod of correction to his disobedient children? You all will no doubt agree that it is, and that by the infliction of va-

rious punishments, the object is speedily accomplished. But who would consider that parent wise, just, and merciful, who amid the bitter cries and wailings of his child, continues unsparingly to apply the rod; notwithstanding the child promises obedience and amendment of conduct in the future, the parent, deaf to all, unmercifully continues to apply the rod time without end. Is not the idea repugnant to our feelings, quite revolting to our very nature; and yet, strange to say, such is the exact position in which charitable christians place God in relation to the wicked. Where is the wisdom, where is the justice, where is the mercy and love of God as exhibited in this? "God is a God of love." David says that the mercy of the Lord endureth for ever. David also says, before I was afflicted I went astray, but *since* then I have *learned* to keep thy law. Yes, I assert fearless of successful contradiction, that *obedience* is the object of God in all punishments inflicted upon man, whether in this state of probation or that which is to come.

Many are the instances that could be advanced to prove that such was the thing desired and gained in this state of existence in regard to this life; but as it is the future that we are more particularly wishful to establish, I would particularly call your attention to those spirits to whom Christ ministered, who were *disobedient* in the days of Noah, when the long-suffering of God waited for them, or was exercised towards them. Here we have an account of some, that, through their *disobedience* were put into a place that Peter calls prison. It would appear they had been there from the days of Noah, until that Christ ministered unto them, a period of some two thousand years. For what were they put there? Peter says because they were *disobedient;* hence the punishment in order that they might learn *obedience* by that which they suffered, and have an opportunity of going forth from their dreary prisons, for it is not likely that Christ was preaching to them to remain there. Although altogether contrary to the wishes of the old gentleman, the devil, of whom it is written by Isaiah xiv., 17, that he opened not the house of his prisoners."

Again, Isaiah xxiv. 1, tells us of a general calamity that lay in the future, that seemingly will take place at or about the time of the second coming of Christ. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison; and after *many days* shall they be *visited.*" Now here is another striking proof that punishment is inflicted upon certain noted characters, and that, too, with the view of reformation. They will not continue in the punishment eternally, for, saith the prophet, "They shall be shut up in the prison, and after *many days* they shall be *visited.*"

The *sumum bonum* of the whole matter is this: Jesus Christ, the Son of God, being deputed by His Father, came into this world, that He might destroy the works of the devil—that He might restore that which was lost in Adam—that He might destroy the power and influence of the invader. In order to do this, He must enter his domain. Accordingly, we find that He voluntarily suffered all things—met with no small degree of opposition from the devil, and the powers of darkness, so much so, that on one occasion, when in the garden of Gethsemane, when He struggled, and sweat, as it were, great drops of blood, in view of the great event that lay immediately before Him, He exclaims, "Father, if it be possible, let this cup pass from me!" As much as to say, if there be any other remedy—any other way, if there be any other plan, whereby this can be accomplished, let it be done. "Let this cup pass from me." But did He flinch? No!

but showed that He was willing, "Nevertheless, not my will, but Thine, be done." His Father's will, was His will. So we see that He subjected Himself to death, combated the powers of darkness, for upon the cross, in that solemn hour, when darkness covered the land, He exclaims, "Eloi, Eloi, lama sabacthani?" *i. e.* "My God, My God, why hast thou forsaken Me?" Then yielded up the ghost. Then immediately (in the spirit) descends into the world of spirits,—into hell, the seat of Satan's kingdom. Finds entrance—proclaims *liberty* to the *captives*, the *opening* of the *prison* to them that are bound. Upon the morning of the third day, He is resurrected. He burst assunder the bands of death. Comes forth with an immortal body, having gained the victory over Death, Hell, and the Devil. It was whilst contemplating upon this momentous and interesting subject, that Joseph, our martyred prophet, gave vent to the feelings of his capacious soul in the following beautiful language. *Doctrine and Covenants*, Section 106, paragraph 22, 23.—"Brethren, shall we not go on in so great a cause? Go forward, and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the *dead* speak forth anthems of eternal praise to the king Immanuel, who hath ordained, before the world was, that which would enable us to redeem them *out* of their *prisons*, for the *prisoners shall go free*. Let the mountains shout for joy, and all ye vallies cry aloud, and all ye seas and dry land tell the *wonders* of your eternal *king*. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord, and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare His name for ever and ever." Yes, this is a glorious subject to contemplate. It is heart cheering. It fires our minds with the same spirit and feeling which Jesus had, when He said, greater love hath no man than this, "that a man lay down his life for his friend." This subject exhibits the economy—the manifold wisdom—the mercy and the justice of the Great God. And well may the world say, it's a deep laid scheme, for so it is. It is a most profound system. It is high as heaven! deep as hell!!! and wide as eternity!!! Yes, and the faithful saint of God, has not any thing whatever to fear. Does he fear death, the king of terrors? No, because Jesus, the captain of our salvation, descended below all things, that He might be exalted above all. Jesus now holds the keys of death and hell, having gained the victory. He, as our great High Priest, has passed into the heavens, and is now sitting at the right hand of His Father, in majesty on high, where He acts as our mediator and intercessor in the counsels on high. But ere long shall the many heart-cheering sayings of the prophets be fulfilled, when all things shall be restored, when He shall come and acknowledge His ready bride. Then shall the funeral sermon of Sectarianism be preached. "Then shall the wicked be cut off, and *we* shall *see* it." Then shall He take to Himself His great power and reign, and we shall behold, and strike hands, and associate with the *ancient* and *modern* worthies. Then "Death shall be swallowed up in victory."

You that have not as yet obeyed the Gospel, let me sincerely and affectionately urge upon you to obey it presently. The Gospel of God is worth every thing. Believe in the plain testimony now given. Repent, be baptized for the remission of sin, and receive the spirit in God's way, by the imposition of hands. Then you shall know more clearly, the things of God. It shall be well with you *here*, and still better in the *future*; if not, you will most assuredly be criminal in the sight of God. Rom. ii. 8, 9.—"To those that are contentious and do *not* obey the *truth*, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doeth evil." But to the Saints of God, to them who by patient continuance in well doing, *seek* for glory, and honour, and immortality, and eternal life. Thrones, kingdoms, principalities, and powers await you all; things present and things to come, are yours, all are yours, and ye are Christ's, and Christ is God's.—Amen.

LETTER TO ELDER ELI B. KELSEY.

16, Hastings Street, London, April 23, 1850.

Dear Brother Kelsey,—I received yours of the 18th ult, for which I thank you.

In speaking of the Perpetual Emigration Fund, you say, "here is a chance for all the noble among Zion's sons to prove their zeal." You speak truly, and while some are trying to show their zeal in attempting great things, I often think what a great amount of good would result from their attention and practice of *small* things first. I am a true believer in arriving at great and glorious things; *yes, things* transcendently great and gloriously sublime; but my doctrine *is*, first, little things, do them well, and then go on to greater; for instance, in the "valley of the mountains," some few thousand Saints have found a home, after having been driven about from city to city, and from synagogue to synagogue, until finally their enemies succeeded in expelling them from the land of their fathers, and driving them into the wilderness. These saints have no sooner drawn the first breath of comfort, than they say, come, *now* for our brethren in captivity; let us put our small means together for their aid. They do so, and their "little" means brought to one fund, swells to some thousands of dollars, that is capable of delivering many of their poor brethren and sisters. Here then is a great, a very great work growing out of small means.

Now, you English Saints, many of you are *poor*, very poor, but let every Saint speak out the truth, and you will say with me, the Saints in England have been favoured: take the 28,000 or 30,000 Saints in this country as a body, and you will find their circumstances have been as good as any 30,000 working people in the country. I have known several instances where employment has fallen off, and the employer has been compelled to discharge hands, that the Saints have been kept on at work, till the last; yes, and I know many too who have had to leave their work because they serve God, and bear the honourable name of "Saint," but taking all things into a calm consideration, I think the Saints have been blest in temporal affairs more than the millions of poor in this "Island of the sea."

Now let me ask a very serious question—"small" but serious,—How many pence do you *throw* away in one week in useless superfluities? Now don't be too premature in your answer. Is there not one odd penny? yes, methinks I hear you say, "there is one." Try again, cannot you find another, and another? Have we not 20,000 Saints in the British Isles that could find *three pence* each—the small sum of *three pence* in a week? If you give way and say we can't, why then you will not; but if you say we can, we are determined to put it by, you will be able to do so. Well, what of this little *three pence?* Why just this. Let 20,000 commence the first week in June, and pay three pence per week each; do so till the last week in December, which will be about thirty weeks, and you will have paid into the fund seven shillings and sixpence each, which will amount to *Seven Thousand Five Hundred Pounds*—that is, 20,000 Saints paying seven shillings and sixpence each, which they will do by paying three pence each from the first of June to the last week in December, will amount to the great sum of £7,500, Here you see, by commencing with "little" three pences, saying nothing of the hundreds and fifties, twenties and tens of pounds that will be given by our rich brethren, you establish a "Perpetual Emigration Fund," and have £7,500 to begin with, which would take several ships loaded with Saints to the land of Zion. I will not say, confine yourselves to three pence, pay as much more as you can, and those who cannot pay so much, let it be as much as they can—I take three pence as an average.

President Richards has wisely remarked in the 9th number of the STAR, that it will be wise to appoint a good man in each branch to receive the donations from the members, and then forward the same to a man appointed in the conference to receive the whole, who will forward the money to the president in Liverpool. I think such an arrangement might soon be established. If it meets the mind of the President I will commence in the London conference at once.

Dear brother, I almost thought I was speaking to a number of the Saints instead of writing to you; but if these thoughts are of use, do as seemeth good with them. I will write again in a few days of the progress of the work in this conference.

We shall hold our conference on the first Sunday in June, and will feel most happy to see Brother Richards, yourself, or any of the Elders lately arrived, with us on that day. My love to all, and believe me yours affectionately in the Kingdom of God.

THOMAS MARGETTS.

A MAN OF UNDERSTANDING HOLDETH HIS PEACE.

(*From the Hampshire Independent May 4th*, 1850.)

So said Solomon, the wise man of old; and if the sage advice expressed in this proverb were sometimes remembered, and acted upon, by all who claim to be "men of understanding" in our own day, we should not have to record such a piece of absurdity as now falls to our lot. Never was a more disgusting exhibition—wrapped up in a religious garb—witnessed, in our opinion, than the Victoria Room was the scene of on Monday evening, as some 600 or 700 of our townsfolk can bear witness to. A series of discussions was announced to take place on the doctrines of that fanatical sect—the "Latter-day Saints"—better known as Mormonites, or the disciples of Joe Smith—such discussions to be carried on by one dubbing himself the "Rev. Enos Couch," and "Elder T. B. H. Stenhouse," and on Monday evening was to be the first display of the debating powers of these rival "champions of truth." Large bills were circulated, announcing the several questions for each of six evenings, and containing certain of the regulations by which the discussion was to be conducted. A committee of five persons was named by each disputant, and we certainly were surprised to see such names as those of the Rev. Dr. Wilson, W. Betts, Esq., the Rev. W. Orger, the Rev. J. Knowles, and the Rev. J. Trestrail, forming Mr. Couch's committee—surprised, we say, and vexed too, to think that such men, one of them being not only the Rural Dean, but also brother-in-law to the Archbishop of Canterbury and the Bishop of Winchester, should lend their countenance to such a farce. It appears that the discussion arose out of a course of lectures delivered by this said "Rev." Enos Couch, a fortnight since, at Zion Chapel, on the same subject; and great interest was excited in the town—much to the satisfaction of Joe Smith's followers, to whom all this fortuitous notoriety was a thorough Godsend, tending as it did to give their doctrine a publicity which, unaided, and if left to their own miserable influence, they could never have attained. The first question, for Monday evening's discussion, was—"Has the God of Heaven body, parts, and passions?" and the large room was crammed to excess. Mr. E. Palk had been chosen as chairman on behalf of Couch's committee, and Elder Bradshaw as chairman on behalf of Stenhouse's committee, and these two appointed Mr. A. Mordaunt to act as umpire or moderator. With all this preliminary flourish of trumpets, and paraphernalia of names, the battle commenced; and, as we have said, a more paltry, contemptible, and disgusting contest we never witnessed. The Bible and the holy name of God were handled in a manner, and with a levity, that, if perpetrated outside one of the Merry Andrew booths in the fair next week, would shock the feelings of many who seemed to look calmly on, on Monday evening. We would here remark that, as far as ability was concerned, the "Reverend" and the "Elder" were pretty equally matched? but the "Elder" was far more courteous and respectful in his language, and appeared to us more reverent and sincere, than the avowed champion of evangelical truth. Two hours of this wretched exhibition sufficed for us, and we retired from the arena with no very pleasurable sensations, and emotions; and our feelings were, it seems, participated in by those who had previously differed in opinion with us, for at the close of the evening, Couch's committee withdrew their further countenance and support, and the discussions abruptly came to an end. This was announced to the public on the following morning, in a handbill containing an address from the "Rev." Enos Couch, who expresses a wish "to set myself right with the public, and to state that Elder T. B. H. Stenhouse has acted a most honorable and gentlemanly part towards me during the whole of the proceedings," &c., &c., followed by an epistle from "Elder" Stenhouse, in which he says "my committee are quite satisfied with Mr. Couch." Of course they are—who can dispute that? We think the gentlemen of Southampton above-named have committed two great errors on this matter—first, in treating the Mormon delusion as of sufficient importance to require a six nights' debate to dispel it; and secondly, *if it were necessary*, in entrusting their cause to a mere adventurer, of whose character, conduct, or sincerity, they knew nothing. We will venture to say that, but for these proceedings, Mr. Stenhouse and his doctrines would have remained in the obscurity which they have hitherto occupied, for a short time longer, and then the delusion would have quietly died out. Now, they have put him in this

position—he can boast of having met in discussion, in the largest hall in Southampton, in the presence of 600 or 700 of the inhabitants, an opponent of the Mormon doctrines, backed up and supported by Episcopalian and Dissenting Ministers, and that he so overpowered them in the first night's debate, that they withdrew from the contest, and his cause was triumphant!! We repeat that this would be but a legitimate inference, which he would be justified in using for his purpose. Experience of the past has amply proved that all religious delusions, when let alone, soon dwindle into nothingness; when opposed and combated with, they grow in strength and preserve a much more lengthened existence. We hope the friends of truth in Southampton will profit by the practical experience afforded them in this instance—that we shall hear no more of these absurdities—that the men who occupied the platform on Monday evening will henceforth take the same position, but on more worthy occasions, when practical religious, social, and moral reforms are brought before the public—and that they will remember there are occasions when it is advisable for "men of understanding" to "hold their peace."

We have been greatly amused in reading the above, to see the poor grace with which the pious Editor of the *Independent* endeavours to cover up the fact that the "Reverends" of Southampton have sustained a most signal defeat, he evidently feels deeply chagrined at the failure of his friends in their endeavours to put down Mormonism. "We hope the friends of truth in Southampton will profit by the practical experience afforded them in this instance." Good—no doubt they will; and like the cur after having been severely handled in his attack upon the noble mastiff—stand afar off, and bark most *valiantly*.

Never mind, friend Editor, let us alone and we'll take the world; molest us, and we'll do it the sooner. We hope you will take warning from the *practical* experience afforded in the history of the past, that Mormonism will not "dwindle into nothingness."—ED.

AN EXTRACT FROM THE DOMESTIC MAGAZINE FOR 1837, PUBLISHED IN LONDON.

"Empires move westward," this implies that the march of civilization is in that direction! If such a supposition be true, how long a period must elapse ere its blessings shall reach the barbarous cannibals of New Guinea, or the scarcely human inhabitants of Borneo. Christianity proceeds with rapid strides over the wastes of North America, and science and the arts follow in her train; already has she passed the lofty heights of the Rocky Mountains, and science and the arts follow in her train; and soon will her dominion extend along the shores of the Pacific, and that without a check, and yet we cannot establish worship in our oriental possessions.

It is true that we have stronger prejudices to combat among the bigoted, and exclusive Hindoos, than among the aborigines of North America, who yet *dream* of the religion which their forefathers professed, but our efforts have been proportionate to our difficulties. And is it too visionary to imagine, that as it is supposed that North America is indebted to Asia for her inhabitants, so she will, at some future period, bestow, in return, upon the benighted children of Asia, the blessings of Christianity and civilization?"

Dear brother, it is a settled axiom with many, "that coming events cast their shadows before," and if this be not a shadowing forth of Mormonism, even before it had reached our shores, I know not what it can imply; I was much struck with it when I first read it, I have kept it by me many years, and the more I have heard of our teaching and doctrines, the more I imagine that a portion of the spirit of prophecy rested upon the man who wrote it.

I remain, dear brother Pratt, yours truly,

W. WALKER.